



APRIL, 1893.

# HERALD OF MISSION NEWS

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No. 4.

R. M. Sommerville, EDITOR  
NEW YORK.

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# Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
REFORMED PRESBYTERIAN CHURCH, U. S. A.

APRIL,

1893.

## OUR VIEWS OF MISSION WORK.

### WHY DO YOU NOT?

*Rev. Henry Easson, late of Latakia.*

As I pass from place to place in the Church, I find that there are many Yankees in the old Scotch Covenanter Church, if asking questions entitles them to that cognomen, and so I would like to answer these questions more fully than I am able to do while on the stand; and also in a more public manner, and that through the **HERALD OF MISSION NEWS**, which, by the way, ought to be found in every family of the Covenanter Church, especially every family where there is a desire to get news, fresh and hot from the pens of the workers in the different Mission fields of the Church.

The question most frequently asked, perhaps, and the one I wish to try to answer at this time, is usually stated about as follows:

Why do not the missionaries of to-day do as the Apostles did? Go from city to city and from village to village and *preach* the Gospel, leaving the converts to educate their own children.

The Apostles did not open schools and provide teachers for the children of the Jews and Gentiles.

I answer: We are following the example of the Apostles as far as possible, but that one generation of preachers and teachers may walk in the footsteps of that which has gone before, all the circumstances which control and direct must be the

same in both ages. A change of circumstances makes necessary a change of ways and means by which the same work is carried on.

Now, our Lord and Saviour did not tell us just how we were to carry out the orders given with regard to extending His Kingdom to the ends of the earth. He said: "Feed my sheep"—also, "Feed my lambs." He said, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: *teaching* them to observe all things whatsoever I commanded you." From this we know that it is required of us to feed the sheep and the lambs, that is, old and young in all lands, but the *how*, the best way of doing this is left an open question, to be decided by the workers in connection with the place and circumstances in which they may be placed.

Let us, then, notice the circumstances and the conditions under which the Apostles were working in carrying out the last command of the Saviour, and compare them with the condition of things when the Church of Christ, at the beginning of this century, awoke in part to her responsibility with regard to this same command of our Lord.

I. The age of the Apostles and also the preceding ones were ages of intellectual culture.

Some of the greatest Greek and Roman poets, philosophers and historians had lived



between the closing of the Old Testament Canon of Scriptures and the coming of the Christ; the Gentiles were losing faith in their old religions, but the more direct preparation for the acceptance of the religion of the meek and lowly Jesus by the Gentiles was begun by Socrates, the great teacher of humility and self-denial; then Plato, his pupil, who was perhaps a greater man than his master, drew nearer by bringing out the truth that man could claim kindred to God, but was separated from Him by his sin. These teachings led to a general longing to get back into the favor of God, and thus secure His blessing. These great teachers also taught that there was one Supreme God above all other gods. It was indeed an age of schools and intellectual culture, with an unrest and looking into the future and longing for something better. The same may be said of the Jews. They had their great college or university at Jerusalem, and their synagogues and schools in connection with them in every city and hamlet where God in His providence had scattered them, and many of the Gentiles in their search for light and soul-rest had become Jewish proselytes. In all of these schools, from the lowest to the highest, a close study was made of the Holy Scriptures, and it was the general belief that the fullness of time had come, and many devout souls were waiting and longing for the coming of the promised Deliverer.

The substance of what we have seen is this: The age of the Apostles was an age of schools and culture, and an age of dissatisfaction with the old religions, and a longing and groping, although in the dark, for something better.

The political condition of the world was also favorable. The whole known world

was under one Empire, and, although there were many dialects, yet the Greek was the common language of the world, and the Holy Scriptures had been translated into that common language. Hence the Apostles could use the same language and Bible wherever they went.

Let us notice a few of the results which naturally flow from these circumstances and prepared conditions.

1. From those who accepted the truth men could be selected, educated and prepared, well posted in the Holy Scriptures from their youth up, to take the places of teachers, elders and preachers in the new church formed. As examples of this—you have Paul, Silas, Barnabas, Philip, Timothy, etc., and even among the working class you have Priscilla and Aquila capable of taking the eloquent Apollos and expounding unto him the way of God more perfectly and thus help him prepare for his work.

You see they did not open schools, because the schools had been opened before, and the material for preachers, prophets, teachers, elders and deacons was all prepared to their hand, so their duty in carrying out the great commission was to preach, baptize, organize and ordain preachers, elders and deacons and pass on.

II. Now, let us look at the circumstances when the Church of to-day took up the long neglected work.

1. The heathen world is in moral and intellectual darkness.

I don't think it is necessary to prove this. How many nations have the missionaries found, not only without schools and culture, but without a written language, and have had not only to learn a language, but to make one before they could give the people the Bible in it. Suppose that after

the missionary has prepared the Bible, and given it to these degraded and ignorant people, he preaches a few weeks or months among them going from village to village; he may have been able by the help of the Spirit to have convinced some of them of sin, and the need of a Saviour, and led some to confess a belief in Jesus, but as our modern missionary apostle-like wishes to pass on to other fields, whom from among his converts will he ordain as preachers, or whom will he install as elders and teachers in the new church that he has gathered? Not one of them can read, nor has one like Timothy been trained up in the Old Testament Scriptures from his youth.

What, then, must be done? Pass on and leave them in their ignorance? No, the missionary must sit down and become a school teacher, and *teach* these people to read and understand the Bible he has made for them. He takes the brightest of them into his service, gives them extra lessons, and allows them to help him in his school, and finally installs them as teachers. He has opened schools, but could he help it? Tell me what else he could have done.

But perhaps some one will say, we know all that is true about those dark heathen countries, but Syria was not like that; the Arabic language is one of the oldest languages of the world, and the Arabs were noted for their learning, and for their great schools in different parts of their Empire.

Yes, that is all true, but that was during the Arab domination. When, however, the Turks took possession of the Empire, the schools were deserted and closed, and when the missionaries first went to Syria they found a very ignorant people; only the chiefs and a few wealthy men and their

sons knew how to read, and if a man knew how to write he was so proud of it that he carried his ink-horn in his girdle to make known the fact.

The common people among the Mohammedans were taught to repeat the Koran like so many parrots, rarely understanding the meaning of the words; the poor among the Christian sects were worse still, many of their priests and leaders not knowing how to read. Thus the people sat in darkness, both moral and intellectual. There were no schools. The Greek sect had an Arabic translation of the Bible, but it was a very bad translation, and such as it was, it was so expensive that very few of those who could read were able to possess one. Thus the Word of God, which He had given to be a light in this world of darkness, was covered up with the blanket of error and the bushel of ignorance. So although the missionaries in Syria did not have to make the language, they had to learn the most difficult language in the world, and put the Bible into it, so that God's Word might be placed in the hands of the people.

Now just here this school question met the missionaries in Syria. What good will the Bible do a man if he is not able to read it? So schools were opened, and those who could read employed to teach those who could not. The children and all who can come are taught in the schools, others are taught by Bible readers in their homes, shops or wherever they can be found.

From this you see it is the circumstances under which, in the providence of God, we find ourselves, that compel us to add the schools to our work. I say add, for the school system is only a help to the preaching.

Paul met the people and reasoned with

them in the school of Tyrannus. There being no such place where we can meet the people and reason with them, we have to open the school, hunt up Tyrannus and set him at work, and then go to his school and talk and reason with the people.

Let me ask two questions in connection with the one I have been trying to answer, which I think will help to present this question in its true light.

1st. Why do missionaries learn the language of the people among whom they labor? The Apostles did not do so.

The answer is apparent. The Greek language was spoken throughout the world; no language is so used to-day.

2d. Why do missionaries spend their time translating the Bible into so many different languages? The Apostles did not do so.

The people of the Apostles' day all had the Bible in their common language, the Greek; that is not the state of things in our day.

3d. Why do missionaries open schools

among the people where they labor? The Apostles did not do so.

Is not the answer just as manifest as that of the other two? The land was full of schools and intellectual light in the age of the Apostles. It is *not so now* in the lands where the missionaries labor. There are no schools and the land is full of darkness—intellectual and moral.

We do go from city to city and from village to village and preach the Gospel. We preach on Sabbath and on week day, we preach morning, noon and night, but we need the schools, because of the circumstances God has placed around us, to help secure and make permanent the effects of our preaching.

I believe the missionaries of the Church to-day are obeying the last command of Jesus just as faithfully, zealously and *literally* as the Apostles did; and that our Divine Lord is fulfilling His promise, "Lo, I am with you always, even unto the end of the world," to us as He did to them.

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## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

**EASTERN LANDS.**—The following extract from a very instructive article by Dr. Jessup, of Beirut, Syria, in the *Magazine of Christian Literature*, points out one of the most annoying hindrances to evangelistic work that our missionaries meet with in their fields of labor:

There are about ten millions of nominal Christians belonging to these Oriental Churches, and they are located in Western Asia and Egypt. They are mostly scat-

tered among the one hundred and eighty millions of Mohammedans who to-day form one of the great factors in the religious condition of our race. They consist chiefly of members of the Greek Church, and Armenians, and Copts, and Nestorians, and Abyssinians, and Syrians. They have never felt the spring life of a reformation. They are lying dead in the trammels of sacerdotalism and sacramentalism, except what life there is in and around the 175 Protestant Churches among them, with



their 20,000 members and 100,000 adherents, and their manifold evangelistic and educational activities.

The Greek Church is very much the Romish Church without a pontifical Head. The other Oriental Churches are similar.

The teaching and practice of the Greek Church in Western Asia are briefly sketched as follows :

1. The Greek catechism says : "It is one of the presumptuous sins against the Holy Spirit to hope for salvation without works to merit it."

2. A sacrament is defined as "a sacred performance whereby grace acts in a mysterious manner upon men. In other words, it is the power of God unto salvation."

3. The benefits conferred by baptism are "the remission of original sin, the remission of all past actual sins, and grace to sustain the believer in his conflict with the devil, the world, and the flesh." The baptized, both infants and adults, are immersed thrice.

4. After baptism the priest administers holy Chrism.

5. Subsequent sins are pardoned by the sacrament of "repentance," with absolution pronounced by the priest.

6. Penances are imposed to cleanse the conscience and give peace of mind.

7. The communion is a sacrificial mass, both a Eucharistic and a propitiatory sacrifice.

8. In a limbus the souls of the departed are kept till the day of judgment.

9. Images are prominently worshiped. "As to the impious infidels who are not willing to honor the holy images, we excommunicate and curse them."

10. Mariolatry is exalted.

In consequence of these characteristics

of the Greek Church, and similar errors in the other Oriental Churches, the power for advancing the Kingdom of Christ is frustrated. Mohammedans and Jews look upon their images with horror. Scarcely a single convert is ever made from the heathen around.

The first American missionaries who came to Western Asia in 1819 to seek the conversion of Mohammedans expected assistance from the surrounding Christians. They soon found instead that they were the chief barriers to success. In 1832 the Greek bishops in Latakia, Tripoli, Damascus, and other places gathered the Arabic Bibles (printed in London from the version of the Roman propaganda) and burned them in the courtyards of the churches.

In 1835 the missionaries opened their doors to converts from the native Christian Churches, and since then the work has gone on. To-day it is a burning question between the two great parties in Church of England Missions, whether operations should be carried on apart from or in connection with the "legitimate hierarchy." High Churchism says acknowledge and support the legitimate episcopate. Evangelicals say exalt *truth* and *Christ* to the salvation of the lost. "The life is more than meat, the body is more than raiment."

HAWAII.—Recent events at the Hawaiian Islands have awakened unwonted interest throughout the United States. It is not the first time that these islands have attracted the attention of our people. Eighty-four years ago the sight of a dark-skinned lad weeping as he sat on the doorstep of one of the buildings of Yale College deeply stirred the hearts of a number of Christian

men, and when it was known that this waif from the Hawaiian Islands was in tears because he desired the learning which would fit him to become a useful man among his people, the churches of New England were greatly aroused. So deep was this interest that ten years later, in 1819, a company of fourteen men and women set sail from Boston to undertake the work of Christianizing Hawaii. It was a long voyage of 163 days, to a land about which little was known save that its inhabitants were naked savages and were accustomed to make human sacrifices to their idols. These pioneer missionaries were followed, during a long series of years, by many reinforcements. The blessing of God crowned their labors, and the natives, who had been led by a strange Providence to throw away their idols, were brought under power of Christian truth. The first missionaries grew old and died, their eyes having been permitted to see the salvation of God among the people for whom they gave their lives. Under the influence of the Gospel, as preached by these men from the United States, savagery ceased, the disgusting rites of heathenism gave place to songs of devotion and praise, and Hawaii became a Christian nation. Just fifty years ago she was recognized by the nations as an independent kingdom. The progress she has made since Christian civilization reached her has been commendable, when we consider the condition in which she was found eighty-two years ago, and though the native stock has not proved as strong as was hoped, yet multitudes of her people, from those who have sat on the throne down to the humblest citizen, have honored the Christian name. For the evangelization of Hawaii the American Board has

expended not far from a million and a half of dollars, and its missionaries have been the chief agents under God in the mighty transformations that have been witnessed among those beautiful islands of the Pacific.

By the census of 1890 the total population of the islands was 89,990, and a more recent *estimate* makes the population nearly 100,000. Owing to various causes, specially the vices introduced in connection with the foreign trade, the native population has decreased till at the time of the last census it numbered 34,436. Aside from these there were, in round numbers, about 6,000 half-castes, 15,000 Chinese, and 12,000 Japanese, the number of the latter, however, having largely increased within the past twelve months. There were about 2,000 Americans, and about 7,500 born on Hawaii of foreign parentage. The total area of the islands is 6,540 square miles, somewhat less than that of the State of Massachusetts. The growth of commerce is seen in the fact that within thirty years, from 1860 to 1890, the imports increased in value from \$1,223,000 to \$6,962,000, while the exports increased from \$807,000 to \$13,282,000. Seventy-five per cent. of the imports came from the United States, while practically nearly all the exports were to this country.

By the last reports there were on the islands 178 schools, 94 of which are termed "Government English Schools," 36 "Government Native Schools," and 48 "Independent." Among these are a college, seminaries and boarding schools, and a theological training school. In all these institutions there are 10,000 pupils, certainly a goodly proportion of the population. We have no record of the churches save of those connected with the Hawaiian



Evangelical Association, but embraced in this Association are 59 native churches, having 5,427 communicants, besides 11 other churches for American, Chinese, Japanese, and Portuguese residents, with a membership of 1,190.

These facts indicate the vast transformation which has taken place since the missionaries of the American Board first faced heathenism on Hawaii. The change has been largely the result of the labors of those consecrated men and women. Other influences, doubtless, have contributed to the development of the islands, but these have been secondary, and of themselves could never have placed this island group in the favorable condition in which it is now found. If the petition for annexation now coming to the United States should be granted, and Hawaii be received as a territory of the Union, it may well be taken as a gift of Foreign Missions to our nation.

DAMASCUS.—Sabbath afternoon I went to see the Mission work of the Irish Presbyterian Church. The United Presbyterian Church has a special interest in this Mission, for it was once a part of our own work. The lamented Dr. Lansing, of Egypt, began his missionary work here, and spent about five years in Damascus. And Dr. Crawford, who is at the head of affairs here now, is a worthy contribution of our Church to the Irish Presbyterian Church. Much to my regret, Dr. Crawford was absent at Buldan, in the anti-Lebanon region. His son, Rev. Stewart Crawford, well known to many of the readers of the *United Presbyterian*, was in charge. There is also a native pastor of the congregation. Twelve teachers and about 150 scholars were present at the

Sabbath-school. The average attendance for October, including teachers, was 122. There are two schools during the week for girls and one for boys, with 125 in the boys' school, and 100 in one of the girls' schools and 60 in the other, which is Jewish. At the Jewish Sabbath-school, or more properly Saturday-school, there are sometimes 200 crowded into the room—all it will hold. I was pained to hear from Mr. Crawford that the Turkish Government is continually drawing the lines more closely around this Mission work, and that if they attempted to hold street meetings they would be mobbed. If they appealed to the Government they would be snubbed. Native prejudice against Protestantism is everywhere very strong in the East. And where prejudice begins to give way, as now in some places, there is at first, as in the breaking of heathenism before early Christianity, a tendency to general looseness of religious ideas, and infidelity becomes prevalent. Prejudice is neither root nor branch of religion, but it is those little tendrils of both root and branch which twine round things and hold us fast.—*Cor. of Pittsburgh United Presbyterian.*

AFRICA.—The French Protestant Mission in Basutoland has 13 principal stations and 129 out-stations, with day-schools scattered through the whole country. It has nearly 8,000 children upon its ordinary school rolls, and has, besides these, about 700 young men in training, either as teachers or in industrial schools where trades are taught. At the principal station at Morija there is a printing and book-binding establishment, where a few months ago an edition of 3,000 copies of a Sesuto reading book was prepared entirely by native com-

positors and printers. "In this way," says a recent visitor, "the native is converted from the condition of a loafing savage to that of a laborer."

The first Christian church in Mashonaland has now been built at Fort Salisbury, and the country has thus been formally claimed for Christ. A humble, shed-like building, it is thatched with grass and glazed with calico, costing, by dint of severest economies, only some £300; but the Methodists may well look upon it as not to be despised. The whole cost was raised locally, and so the church was opened free of debt. In Matabeleland the London Missionary Society have begun to reap, a young convert of clear decision and beautiful faith having been baptized in presence of kindred tribesmen.

MADAGASCAR.—The London Missionary Society and the Friends are both rejoicing in the spiritual quickening of the people in their charge. One missionary tells of his Bible class of 1,000 members. Others record with thankfulness the rise and spread of a much-needed temperance movement, which is finding adherents even within the royal palace.—*Missionary Record*.

INDIA.—The Welsh Calvinistic Methodists have done very successful work among the Khasi hillmen of Assam. Out of a population of 200,000 of these people, 8,000 are Christians. One of the most successful agents of the Mission is the Sabbath-school, which is attended by adults as well as children. The Duff Institution at Calcutta has now 800 young men and boys under its teaching. Many of these are Christians, though the Hindus are, of course, still in a large majority. Many of the students come

from the remotest parts of Bengal, and thus the Institution is one of the most effective means of carrying the Christian leaven into the whole thought and life of Northern India. "There is, perhaps," says Principal Hector, "no class of India's varied population at the present hour more in need of the sympathy and prayers of the Church than the student class. They begin to feel keenly the gulf there is between what they know of truth and duty and the heathen surroundings of their homes and society. For them, decision for Christ means the certain loss of all things; and yet such decision is the only effective way of bridging the gulf."—*Missionary Record*.

#### AT HOME.

FREEDMEN.—The following facts are from an address delivered by Dr. Beard at the twenty-fifth anniversary of the Howard University in Washington: "Twenty-seven years ago forbidden to read by law, without a school; to-day with 25,530 schools. Then not a child in school in all the families of 4,000,000. Now 2,250,000 have learned to read, and most of them to write; while, according to the census of 1890, there are in the Afro-American schools 238,229 pupils, the increase in attendance the last ten years being more than 62.2 per cent. Twenty-seven years ago a negro school-teacher would have been a curiosity; to-day, by the grace of God and by the grit of their own manhood, 20,000 Afro-Americans are teaching school. Twenty seven years ago it was thought that the colored man was incapable of higher education; to day there are 66 academies and high schools presided over and taught by colored teachers. To-day there are 150 schools for ad-

vanced education for the training of Afro-American pupils. Among these are seven colleges, administered by colored presidents and faculties, and three of these presidents were slaves."

ANNUAL REPORT OF L. M. SOCIETY OF R. P. CHURCH, OLATHE, KANSAS.—As our twentieth anniversary report has so lately been read in your hearing, it will not be necessary to make this our annual report very long.

We have had eleven regular meetings, and one called meeting for business and two for work, all of which have had a fair attendance and much interest was manifested. In our last annual report we numbered forty-five. We now have sixty-three enrolled.

We have reason to be thankful for the general good health of the members, although at the present time two of our dear ones are quite ill.

Our work has been much the same as in years gone by—making quilts and comforters; this, with our dues, donation and collections, has given us \$143.63, which has been disposed of as follows:

To the Foreign Mission.. . . .	\$47 50
Home Mission.....	33 00
Indian Mission.....	15 00
To Miss L. B. Joseph.. . . .	20 00
Southern Mission.....	9 40
Incidental expenses.....	9 62
Balance on hand.....	9 11

Our experiences in the past year have been varied; a little more than half that time we enjoyed a pastor and wife, who are now far on their way to a Foreign Mission field. We shall miss her encouraging words, her bright, smiling face, her gentle response at roll call (her name is still with

us, as she said, "I wish at least this one tie to remain that binds me to the Olathe Congregation.") In many ways we feel sad and lonely, yet we pray God's richest blessings may be and abide with them.

This Providence forms another tender tie to bind us to this sacred work; another incentive to make greater effort than ever before to increase our contributions and interest in the Master's work.

Respectfully,  
MAGGIE A. McCREA, Sec.  
MRS. R. M. ATCHISON, Treas.

REPORT OF J. H. WYLIE MISSION BAND.—

Our Band numbers thirty. We have held ten regular meetings during the year, with an average attendance of ten. Our meetings have been very interesting, the members cheerfully performing all duties required of them. Our treasurer reports:

Total for the year.....	\$27 60
Disbursements—	
To Miss Lillie B. Joseph. . . . .	6 00
To Chinese Mission.... . . . .	21 10
Expense incurred.....	50

Respectfully,  
LIZZIE McNAUGHTON, Supt.  
MRS. T. G. GRAHAM, Ass't Supt.

BARNESVILLE, N. B.—The Women's Missionary Society of Barnesville Congregation present the following report:

With the February meeting of our Society, another year with its opportunities of work for the Master has gone. As we look back we cannot fail to see where we might have done more and better service. We must not, however, be discouraged, but pray that God, by His grace, will make us more faithful in the future.

During the past year we have held



twelve meetings, with a better attendance than in any previous year of our existence as a Society. We feel thankful to God that He has given us health to attend the meetings so regularly; and as we meet to pray and to converse on Mission work, we feel our hearts go out in sympathy with this grand cause.

Our funds during the past year have been distributed among the Foreign and Indian Missions. In addition, the Children's Band, assisted by the members of the Women's Missionary Society, in union with the Society in St. John, sent a box of goods to the Indian Mission. We trust the articles will be found useful. A missionary concert in connection with the Children's Society was held in July, at which a collection of \$7 was lifted, which was immediately forwarded to the Indian Mission. We cannot do much, but God can bless the feeblest efforts if done in His name and for His glory. We can at least pray that Christ's Kingdom may come, and that the places which are now the "habitations of horrid cruelty" may soon have the light of the glorious Gospel. May God give us grace, in view of His goodness to us, to be more faithful and diligent. May we be up and doing while it is called to-day, knowing that the night cometh when we cannot work.

HATTIE LAWSON,  
Secretary.

BEAVER FALLS, PA.—On Tuesday, February 28, 1893, our beloved sister, Mrs. H. H. George, fell quietly and gently asleep in Jesus, after a short and comparatively painless illness. She was sent as delegate by the Beaver County W. C. T. U. to the Harrisburg convention, to protest against the threatened repeal of the Sabbath laws of Pennsylvania. While there she caught

a cold, which did its work on her delicate frame in a few days.

We feel a pillar has been removed from our midst. She had her heart in all reforms, taking an active part in missionary and W. C. T. U. work, and gave of her time, talents and means for their support.

As treasurer of the Missionary Society her books showed with what accuracy she kept her accounts, everything being recorded, and book balanced, ready for her annual report at March meeting.

As superintendent of "Social Purity" in the W. C. T. U. of Beaver County, she did good work. Among the local work she did was the suppressing of the offensive open-air dancing, and causing to be removed the obscene street advertisements.

Her latest work in this line was the appointing of several women to write to the managers of the World's Fair, requesting the exclusion of immodest works of art from the Exposition.

Nor did her public work lead her to neglect her private duties. She was one of those who believe that the faithful workers in public are, as a rule, the faithful workers in the home. She was a devoted wife and faithful mother.

While deeply mourning our loss, and sincerely sympathizing with the bereaved husband and family, we feel that the prayer of our Lord Jesus—"Father, I will that they whom thou hast given me be with me where I am"—has again been answered. And we desire humbly and submissively to say "Amen," and to seek earnestly and with renewed diligence to follow in her footsteps as she followed Jesus, that our latter end may be like hers.

By order of the Ladies' Missionary Society and W. C. T. U., of Beaver Falls, Pa.

## MONOGRAPHS.

## CHRISTIAN ENDEAVOR.

According to promise we continue the publication of the histories of the several Christian Endeavor Societies connected with the Reformed Presbyterian Congregations in New York City.

THE FIRST CHURCH.—The first steps towards the organization of the Society were taken on July 23, 1890, in response to the recommendation of the Synod that met in New York that year. The organization was completed on September 4, 1890, with a roll of twenty members, when the Model Constitution of the United Society of Christian Endeavor, with some modifications, was adopted as the constitution of the Society, and it was resolved to connect ourselves, through the New York City Local Union, with the other C. E. Societies in our own and other churches. The need of such a Society was deeply felt in the congregation. The public ordinances of God's house were neglected Sabbath after Sabbath. The social meetings of the congregation existed in name only. A spirit of unrest and disquiet seemed to pervade the whole congregation; but under the ever-quickening influences of the Holy Spirit we met Sabbath after Sabbath in our weekly prayer-meeting, and the Society soon made its influence felt in the congregation. Our numbers were increased during the first three months to about thirty, and the influence of our meetings was demonstrated by the interest which the members took in the social meetings. The Society then entered upon a great work through a committee, namely, to visit all the members who had ceased to attend

the services of the congregation. This work was to be entered into in co-operation with the pastor and session, but obstacles were placed in the way and the work was discontinued, and meanwhile it became apparent that the hopes that we had cherished must be abandoned, for the clouds that had been hovering over us gathered thicker and thicker, and the storm that had long been brewing was soon to break in all its fury upon our little Society. The majority of our members deserted us and mocked our efforts to still hold on to our meetings; but sustained by God's grace, although few in number, we were enabled to meet from Sabbath to Sabbath to call upon our God and to consecrate ourselves to His service. And those meetings were blessed to us by the Father's presence, and from that time on the Christian Endeavor Society became verily a trysting place for us where we went to meet with God, and here we learnt to rest upon Him, and if any dark cloud came to face the congregation it was soon dispelled by the prayers of that small company.

We cannot now record to the credit of this Society great missionary efforts in foreign fields or evangelistic efforts in the home field, yet we do believe that we can record to its credit that it was enabled of God to preserve the organization of the First Reformed Presbyterian Congregation of this city.

And although the Society is now weaker in point of number than it ever was since its organization, we feel that we will be able to do more work for the Master than ever before, because we have been taught that our strength lieth not in great numbers,

but in nearness to God. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."  
 EVAN W. JONES.

THIRD CHURCH.—Feeling the need of a meeting that would be specially helpful to the young people of our congregation, the thoughts of some turned to the subject of the advisability of forming a Young People's Society of Christian Endeavor. After a thorough canvass of the whole question the young people arranged for a preliminary meeting for the purpose of considering the matter. This meeting was held on November 14th, 1892, and presided over by our pastor. In a most careful and painstaking manner he set before those present the Constitution of the Young People's Society of Christian Endeavor, pointing out the nature of its meetings, and the importance of its pledge; also some features of the organization that are inconsistent with our profession. The question was then passed around, and all expressed themselves as being in favor of organizing. The time to adjourn having arrived, it was decided to meet on the following Monday evening to sign the pledge and elect officers.

This was done on November 21st, when 19 signed the pledge, and the following officers were elected :

President, Mr. A. D. McNeill; vice-president, Miss M. Hill; secretary, Miss M. Willson; corresponding secretary, Mr. A. J. Harding; treasurer, Mr. J. Caldwell.

And thus we organized the Young People's Society of Christian Endeavor of the Third Reformed Presbyterian Church.

The following committees of three each were also appointed ; Look-out, Social and Prayer-meeting. These committees have

to the best of their ability labored to promote the interests of our Society on their several lines of work, and in this they have received the co-operation of all the members, each one performing cheerfully his allotted task. Our ranks have been reinforced by the addition of five new names, and at our next business meeting we expect to have at least as many more willing to join us. As our roll now stands we have twenty-four active members.

Although our membership is small, we are encouraged in our meetings by the presence of a large number of the congregation. The subjects for consideration have been the Golden Texts of the Sabbath-school lesson, and, as you all know, these have been very appropriate and calculated by a careful study to deepen our loyalty to the Master, also to strengthen our faith and make us more zealous in His work.

Since our organization, we have held eleven regular, two consecration, and two business meetings. These have been of the most helpful and encouraging nature, and in them we see the prospects of a bright future. Two weeks ago the time of our meetings was changed from Monday to Sabbath evening. This change was without doubt one for the better, for not only do we have larger meetings, but, after having enjoyed the privileges that the Sabbath day brings, we are better prepared to enter into the true spirit of the meeting.

As a Society, we have but little to boast of. Our existence has been but a short one, our efforts feeble, our numbers few, but let me say "our faith is strong," and as we meet from week to week, and have not only the Christian Endeavor Pledge, but also the Blue Banner of the Covenant before us, we are continually reminded of the



duties and obligations that are resting upon us; and feeling how unable we are in our own strength to discharge these, our prayer is, that we may with a childlike spirit trust in the Lord Jesus Christ for strength, remembering the promise given us in Matthew: "Lo, I am with you alway, even unto the end of the world." And again: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." A. J. HARDING.

THE BOULEVARD MISSION.—A preliminary meeting was held at the home of Mr. Wm. Brown, 270 W. 96th St., on the evening of Feb. 8th, '92, at which the articles of the Constitution were considered and adopted.

The first regular business meeting was held March 12, '92, at the same place, when there were thirteen members present who signed their names to the Constitution as adopted. Of these, seven were adults, and six were young people. At this meeting there were elected the following officers: Rev. Thos. H. Walker, president; Mr. Wm. H. Brown, vice-president; James Brown, cor. secretary and treasurer. It was also agreed that members should each contribute 25 cents every three months to meet incidental expenses.

At the next business meeting, held in April, there were ten members present, which might be taken as the average attendance at business meetings.

Regular meetings were held every Sabbath evening from 7.15 to 8 p. m., the usual topic being the Sabbath-school lessons and the Golden Text thereof, with singing and prayers and the reading of other portions of the Scriptures bearing upon and illustrative of the subject under consideration.

At the meeting held in June it was agreed that members should contribute 10 cents per week for missionary purposes, and the following month it was decided to devote the proceeds of this effort to the Colored Mission of the South. As the outcome of this, there was sent to Mr. James McKee, Pittsburg, treasurer, the sum of twenty dollars.

As might be expected there was a falling off and irregular attendance during the summer months, and, in the month of September, there was no business meeting held. Since the Rev. Mr. Walker left us there has been want of interest and life in our meetings, as compared with what we had at the first. Still, on looking back over the past year, I cannot but believe that all the members have derived much benefit from the careful study of the Scriptures for a specific purpose; and thus storing up divine truth in the hearts and minds of the young, the *good seed* of the kingdom may yet bring forth an abundant harvest to the glory of God in the after lives of many, in some sixty and some an hundred fold.

Here I would like to mention an interesting incident of our experience. During the summer months one of our young people was very sick indeed, and lay for two weeks at the point of death. Much sympathy was felt for the suffering one and her family, and every day many kindly visits were made, and any service that could be given was gladly rendered. But there was more than this. There was earnest prayer offered up in all our meetings and in every family as well, and our Heavenly Father in His great love and compassion was pleased to answer these prayers, and she is now restored to health and strength again, and is now a regular attendant on all our services. I think we should thus make known to each

other the loving kindness of the Lord and His faithfulness to His promises and answers to our prayers.

Before concluding, I would like to suggest to the members of the various Societies of Christian Endeavors, that it would be very much for the benefit of all if there could be an interchange of visits of the young members of the various Societies with each other, to look each other in the face, and shake hands with and tell each other of our methods, our success, or our failures. I believe it would be stimulating and encouraging to all, especially to such as occupy the outposts of the field.

JAS. BROWN.

### REVIVAL, THE CHURCH'S POWER.

What has revival done for the believer, for the Church, and for the world? It has given us our men of noblest Christian character, and enabled the Church to reach the highest landmark in attainment and Christian effort. As the highest mountain peaks are the upheaval of subterranean fires that have shaken the foundations of the earth, so the most notable men in the record of the Church are themselves frequently the fruit of revival. Saul of Tarsus, like a piece of moist peat hissing out its moisture on the glowing embers, was set on fire in the Pentecostal revival. Luther, Melancthon, Knox and others were kindled into flame in the outpouring of the Spirit at the Reformation.

Some men have borne personal testimony to this. Dr. Charles P. M'Ilvaine says of himself: "Whatever I possess of religion began in a revival; the most precious, steadfast, and vigorous fruits of my ministry have been the fruits of revivals." It is not too much to say that most of the men

who entered the ministry of the Free Church of Scotland, and who were specially owned of God in His work before the revival of 1860, were themselves the product of the great Scottish revival, that moved over the land in successive waves for a period of forty years from 1811.

Is it not also the case with the great mass of the men who form the living ministry of America, and who were themselves the outcome of the continuous revival in the colleges at the close of the last century and the beginning of this? And what is true of the ministry is true also of the membership in Europe as well as on the American Continent. From 1815 to 1840 we are told that the Spirit was poured out on from 400 to 500 churches and congregations annually on an average. During some of these years we rejoice to learn that from 40,000 to 50,000 were added by profession in a single twelve-month to the membership of the Christian Church. The Presbyterian Church of Wales is herself the fruit of revival in a membership that dominates the Principality. She has had an almost unceasing revival for 150 years. It is said that one man in the Principality, and he by no means a man of intellectual power, was instrumental, under God, in the revival of 1860, of adding 10,000 to the spiritual life of the Church. That great wave of blessing brought at least as many into the Church in Ireland; and those who remember the same blessed time in Scotland know that the spiritual harvest was universal over that land.

Such seasons, though they have been too often intermittent and partial, have nevertheless enabled the Church to reach her highest landmark in Christian effort. Shortly after the Disruption a site was re-

fused for the Congregation at Strontian, in the West Highlands; not an inch of land could be had whereon to build, but all under high-water mark is generally the property of the Crown. A number of Christian gentlemen in Glasgow provided an iron church, which was anchored in the bay, and there the people began to worship God according to their conscience and the dictates of His Word, coming and going from the shore in boats. In a short time a storm arose, and with it came an exceptionally high tide that lifted the iron church and carried it high above the highest mark ever known on that coast, and there they were henceforward privileged to worship. So times of refreshing have raised the individual soul and the Church of God far beyond the level of former experience, and have given their greatest power to those aggressive agencies that prove instrumental in turning the wilderness into a fruitful field.

The revival of a hundred years ago gave us all our Missionary Societies, our Bible Societies, our Tract Societies, and sent the living Gospel strong in increasing power through the arid wilderness of the world. From 1784 to 1810 the Church became sensitive in an unwonted degree to the cry of the perishing heathen, and the Church on both sides of the ocean was warmed up to an aggressive movement hitherto unprecedented. Is it not notorious that every revival, whether in the congregation, or the community, or over the entire Church, is the one instrumentality to supply the missionaries that are required at home and abroad for the conversion of mankind?

Is there not something in all this which the Church of God to day ought to lay to heart, and for which earnest, unceasing, believing prayer must be made? Is the in-

telligence of the cloud, small as a man's hand, hovering over the horizon, to be met in the spirit of unbelief or in the attitude of faith? Are we to make haste to turn aside to questions of debate and vain wrangling that profit little, or to hasten to the seed-time and the harvest which God is undoubtedly preparing for the future of the Church and the world? In the presence of prevalent sin and rampant evil, are we to be always putting the question, Why could we not cast them out? or shall we hear our Lord saying, "All things are possible to him that believeth?" Shall we not then answer, "Lord, I believe, help Thou mine unbelief"? "O Lord, revive Thy work; in the midst of the years make known; in wrath remember mercy."—*Rev. Wm. Ross in The Christian.*

#### MISSIONARY FAITH.

Hans Egede, pastor of the Vaagen hamlet beside the sunlit heights and azure blue of the deep Norwegian fiords, reads of long-lost Greenland colonists, and longs to bear to them the news of the everlasting Gospel. Against all difficulties his faith bears up, even his prudent wife being at first against him. But one day her sweet word, "Where thou goest I will go," seals his choice, and from that moment she becomes one with him in faith and willingness. For four long years he haunts the rude quays and quaint merchant offices of the old Norwegian port, waiting to be carried thither by the Lord in vain. But the necessary ship is provided at last, and we lose him from sight as he plunges into the unknown, inhospitable regions of snow, and storm, and barbarism, and long winter nights. Yet, to-day, the Greenlanders say of him whom their fathers persecuted,



"He was our more than father." Then from the consecrated home of Herrnhut in Saxony, where the Moravians kept in troublous times their "watch of the Lord" together, Matthew Stach is raised up to go, and even those brethren of faith dissuade. "Your scheme is impracticable. There is no soil to cultivate, neither is there wood in the country wherewith you can build." "Then," reply Stach and his companion, "we will dig a hole in the ground and live there."

And so these heroic men go forth on their "fool's errand," with their motto, "Lose thy way, but do not lose thy faith," to win the shores of the frozen sea to the Light and Life of God, as they are won to-day. Or take those others whose faith even Charles Darwin praises when he says, revoking his former opinion, that the success of the Mission to Terra del Fuego "is most wonderful, and shames" him, as he "always prophesied utter failure." Behold them starved to death on the wild "fireland" coast, shelterless before the wildest storms in the roughest region of the world, leaving as the last records of their splendid readiness such words as these: "Should we languish and die here, I beseech Thee, O Lord, to raise up others and send forth laborers into this harvest." Or these, painted upon the rock or written in the rough diary: "My soul, wait thou only upon God." "He has kept me in perfect peace. I trust poor Fuegia will not be abandoned." And then turn to the Christian Terra del Fuego of to-day to see how God rewards faith. Or contemplate, for the further conviction of faith, Jens Haven, the Moravian carpenter, kneeling on the deck of the Hudson's Bay vessel as he sights the Esquimaux on the Labrador

shore, mindful of Erhardt's cruel murder: "I will go to them in Thy Name, O Lord; if they kill me, my work on earth is done; if they spare me, I will believe firmly it is Thy will they should hear and receive the Gospel." And then with the prayer recall the answer. The "land that cannot be built on" now become a Christian country, and the Labrador missionary ships which have crossed that storm-track with fog and snow and iceberg to hinder them for 120 years, so wonderfully preserved from peril that even maritime agents take commercial cognizance of the safety secured by faith under the most untoward of conditions.—*Rev. T. A. Gurney.*

#### WHY ARE MISSIONS SLOW WORK?

1. Because heathenism is old. Most of the systems are older than distinctive Christianity. Can we in a few years tear down what was built in centuries? It is wonderful that our religion can do anything against Confucianism. It is like a child defeating a giant.

2. Because heathens are sinners, as we are. They will not give up their views without some solid reasons. The old symbol of Mission work, which represented a band of half-naked savages under a palm tree eagerly drinking in what the missionary said without a question, is a fine piece of purely imaginary work. There are brainy Buddhists and scholarly Mohammedans. And there are sincere worshipers in those lands who resist any attack on their belief as eagerly as we on ours. They must be brought to see that Christianity is actually better than what they hold. That takes time.

3. Because every missionary has to learn a new language, at first often unwritten.

Religious distinctions demand thorough acquaintances with language, such as commerce does not have.

4. Because Christianity appeals to a part of the man debased by the heathenism which has controlled him all his life. He cannot at first appreciate the finer motives suggested. Much practical heathenism is gross in its practice.

5. Because we are so abominably stingy in our money bestowments. Our Boards have to ask, "What can we get along without?" Hence we haven't a corporal's guard of warriors on the field.

#### MONEY A PERISHABLE COMMODITY.

You will find numbers in every community who could tell you from a sad personal experience that silver and gold are perishable commodities. For them they have had the disagreeable peculiarity of Macbeth's witches, "they made themselves air, into which they vanished." And wealth can purchase nothing more enduring than itself. The discerning eye sees that all these things are an unsubstantial pageant. Nor is this the only thing which must be laid to the charge of earthly riches. They are not only corruptible, but corrupting. Too often personal, social and political vices follow in their train. Experience has with sad frequency confirmed the thought that, where wealth accumulates, men decay.

Must we then write Vanity on all earthly possessions? Possibly we may be helped to an answer by the analogy offered in the experience of the children of Israel with regard to the manna which they gathered in their wilderness wanderings. Like the manna, wealth used is a blessing; like the

manna, hoarded, it becomes corruption. But mark the one exception in the case of the manna—that portion of it which was laid up before the Lord was miraculously preserved. Is not the same thing true of the parallel? If you want a truly permanent security, you must put your money in the Lord's treasury. You can measure its permanency by the permanency of its results. The influence and effect of consecrated wealth are immortal, because they are embodied in lives which shall not cease to be. Let us ask ourselves whether we, the stewards of the Lord, are storing up what will sooner or later prove itself corruption, or are laying up an enduring remembrance before the altar of the Lord. Alas, how few of us accept and act upon the truth contained in John Bunyan's old couplet:

"A man there was, some called him mad,  
The more he gave the more he had."

—*Rev. G. W. Eddy, in The Interior.*

#### THE CLOSING DECADE.

We have now entered upon the last decade of the nineteenth century; what may it develop before its close! Think what the decade witnessed from 1851 to 1861. Japan, after two hundred years of exclusion, opened in 1853-4 to the United States, and in 1858 to England; in that same year China throwing open doors before England and the United States; India becoming part of Victoria's dominions; zenanas penetrated by a Christian woman; Italy laying foundations for her present freedom; Mexico, under Benito Juarez, casting down the adamant walls of a despotic papal system and offering a welcome to Protestant missionaries; and, withal, in

that same wonderful year, 1858, a world-wide revival.

Think what occurred in the second decade after, from 1871 to 1881! In 1871 Livingstone found by Stanley at Ujiji, in 1873 dying at Ilala, in 1874 buried at Westminster, and Stanley taking up his work and going on his one thousand days' journey through equatorial Africa; the great Missions of the East Lakes and West Congo establishing their Mission chain now fast reaching its links across the continent; while in India, in 1877 and '78, sixty thousand people turned from idols to God, and ten thousand in one station, and that same year less than twenty persons gave more than four million dollars to Missions. "All these are but a part of His ways; but the thunder of His power who can understand?"—*Dr. A. T. Pierson.*

#### A CHRIST-LIKE ACTION.

Recently a young Mohammedan received Christian baptism in India. The following account is given in the *Spirit of Missions* of the way in which he became favorably disposed towards Christianity:

"He stood one day in the Aligarh bazaar and heard a native Christian of venerable appearance preach. There was a large crowd, mostly Mohammedans, and as the address proceeded the preacher was much interrupted. Discussion ensued, and considerable excitement prevailed. When feeling ran high, and the Christian preacher, who was none other than the veteran and learned Dr. Imam-ud-din of the Church Missionary Society, seemed to be baffling the reasoning and rebutting the arguments of his opponents with his wonted unanswerable effect, 'one of the baser sort' standing by lifted his hand and smote the old man

severely on the cheek. The venerable disciple, without resentment, and without a moment's hesitation, to the wonderment of the crowd followed to the letter his Master's injunctions and turned the other cheek to the smiter.

"The action not only silenced the riotousness of the crowd, but touched the heart of our young friend so deeply that he marveled what that religion could be whose devotee could brook and silence so strangely and still so effectually such insult and opposition. It affected his life and changed his attitude toward Christianity and all who professed it. The seed that that one Christ-like action sowed, bore in God's time good fruit, and now the Munshi has confessed his faith, and we have good hopes that with the development of his Christian character and his intellectual gifts, he will one day do yeoman service in reasoning with his former co-religionists."

#### THE DOSHISHA.

*Missionary Tidings*, a missionary magazine issued in Yokohama, makes a most interesting reference to the success of these schools in Japan. The reference is specially to the Doshisha, which, it is said, has since its foundation, seventeen years ago, graduated 110 men in theology and 214 from the collegiate department. The moral influence in Japan of such educational work may be understood when we remember that of the 214 graduates of the collegiate department about 200 were professing Christians, and are "now engaged as preachers, teachers, business men, officials, or are pursuing their studies further." But even this statement does not tell us everything, for, in addition to the above-



mentioned graduates, over 1,600 men have been connected with the school for a longer or shorter period, and are now doing earnest Christian work as pastors, teachers, business men, etc. The Christian teaching is put into practice, and the scholars become missionaries; for we are told that "over 40 young men go out during the present Summer vacation (1892) to do direct evangelistic work." In this way 48 places have been reached from Kyoto as a center, and the work of preaching in those places has been largely done by the students of the school. Three hundred and three adults were baptized in this Kyoto field during the year ending March, 1892.

#### CHRISTIANS.

Looking at some missionary pictures lately with a friend who knew Chinese ways, we were puzzled by the quick remark, "Those are Christians." We looked closely at the group. There was a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him. "How do you know?" we asked, failing to see anything in the picture to guide us as to the religion of the family. "Don't you see the father has the baby in his arms? No heathen Chinaman would think of that," was the reply. Yes, Christianity is at the bottom of the sacred joys of home.—*Awake (C. M. S.)*

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"Prayer," said Phillips Brooks, "is not conquering God's reluctance, but taking hold upon God's willingness."

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## LETTERS FROM CHRISTIAN WORKERS.

ANTIOCH, SYRIA.—The following letter from Rev. R. J. Dodds, of Mersine, written February 27, 1893, will be read with peculiar interest :

The purpose of my visit to this ancient, interesting and once famous city was to assist Dr. Martin at his communion.

I think I need not enlarge much on the location, condition, surroundings and history of the place. It is squeezed in between steep mountains and the Orontes River; just across the river is a fertile plain; all around are ruins and various remains of ancient buildings. The ancient moat that was outside the old city wall passes along the front of the Mission

premises. The stones of which the Mission house is built were taken from the old wall.

If one follow the moat up towards the mountains it will lead him to a bridge that was part of the Roman aqueduct by which water was brought into the city from the famous springs of Daphne. The bridge is noticeable from a distance, but is more interesting on closer inspection. A large part—possibly two-thirds—of its masonry is concealed by stalactites, formed by the lime water oozing and trickling down over it and dropping from it. From under one of the arches they have dropped scaling off the under side of the stones,

which could no longer sustain the weight of the cumbrous things. In the wady above this crusty relic of antiquity are numerous rock-hewn tombs, and around in the vicinity are several built of stone, all belonging to the olden time.

If you turn from the bridge and look towards the city you get a splendid view of it and the river and the plain beyond, and the mountains beyond the plain, which are now covered with snow. Your delight, too, will be enhanced as you take in the view by the music of the river, with which the air is vocal. The early morning—ere the citizens are astir—is the most favorable time to get enjoyment from the visit. From the city as far up on the mountains as it is possible to bury, the space is filled with modern graves.

I think you would certainly have been deeply moved by the service yesterday if you could have been present. It was an occasion long to be remembered. There were delightful evidences of the Holy Spirit's presence. Twenty-two native communicants sat down to the table of the Lord. I was much impressed. Some members of the congregation were unable to be present. As there is little work in Antioch, they have to wander off to distant places to make their living.

A great work has been done here, and it is growing. Since the Mission was opened forty-five members have been received by profession of their faith, though Dr. Martin, I think, does not count three of them because they proved faithless. It is a hard field. Dr. Martin's custom is to receive the names of those who wish to unite, and keep them on probation for a time before admitting them to membership. As soon as any from the Greek

sect give in their names as desiring to unite with the Church they are subjected to persecution. If they are able to stand firm against this for six months or so, it is a pretty severe test, and saves much trouble in the Church afterwards by causing those who are not thoroughly earnest to draw back without entering into the Church's membership. Many persons were present to witness the administration of the Sacrament. The large room in which services are held was full. There were few, if any, less than two hundred persons present.

If they did not strain with eagerness to hear, as Antioch audiences of old did to hear the celebrated Chrysostom's burning eloquence, they at least listened very attentively and respectfully, and with seeming interest. Nor did they throw themselves open to rebuke, as Chrysostom's audiences did, by withdrawing as soon as the preaching was concluded, and not waiting to see the Sacrament administered. Their interest seemed to be more intense at this part of the service. The Covenanter communion, so celebrated for its impressiveness, affects the natives of Turkey just as it does the people of other lands. Many stood upon the benches to make sure that they missed nothing that could be seen or heard.

The school here is in a flourishing condition. The Sabbath before last I was at Suadia, for, as my steamer brought me a little too early for the communion here, I felt it my duty to visit the brethren there also, 'and see how they do.' The work is flourishing there also. Miss Cunningham has an interesting lot of boys, and is getting a hold on the Fellaheen. She does a great deal of hard work.

## EDITORIAL NOTES.

—On the 1st of May, the office of the *HERALD OF MISSION NEWS* will be removed to The Palisade, 325 West Fifty-sixth street, New York. After that date, all letters should be sent to the above address.

—When in Boston recently, James K. R. Gamage handed us five dollars to aid in the work among children in Syria. Although only 8 years of age, this is the third or fourth contribution he has made to this object, and the money is his own earnings. Another young friend of the same work is S. Turner Foster, of Boston, who sent me, early in March, two dollars, one-tenth of what he earned last summer; and with his own money he enclosed fifty cents each from his sisters, Emma and Edith. It is certainly gratifying to find the Foreign Missions taking such a hold on the youth of the Church, and these children will surely receive a blessing.

—Since our last issue, we have received and transferred to the Treasurer \$500 from "a member of Second New York," and \$552.26 from the ladies of the same congregation for mountain schools in Syria, \$20 from the Ladies' Missionary Society of Northwood, O., "to be turned to the purchase of the building at Adana, if the purchase is made; if not, to be used as you see proper," and \$3 from Mrs. Amy H. McWilliams, of Roney's Point, W. Va., "to aid Miss Mattie R. Wylie in building a room, especially for sick girls." "I pray," writes the donor, "that God will bless this little sum, and that some good may come from it. I have only known Miss Wylie first through a dear friend, who told me of her when she went out as a

missionary, and then through the *HERALD OF MISSION NEWS*, but she has always seemed to me as a sister; and now that they are missing Mrs. Balph so much, my thoughts seem to be continually with them in that field." We also gratefully acknowledge receiving \$10 from "Cash," Philadelphia, Pa., for the Foreign Missions.

—A few days ago a five dollar bill was handed us from "the Lord's treasury," with the request that we would forward it to those in charge of the Southern Mission. This has been done.

—It may not be known to many of our readers that the girls in the Latakia school, Syria, have been sending their work to this country to be sold in order to start a fund for the erection of a chapel in connection with that Mission. Two hundred dollars have already been realized in this way. It gives us great pleasure to record the liberality of these girls, and the success that has attended their efforts. Any one who may wish to purchase some of their fancy-work, and thus aid them in their praiseworthy enterprise, should write for full particulars to Miss Mary A. Sterrett, 3343 Ludlow street, Philadelphia, Pa.

—On Tuesday and Wednesday, the 21st and 22d of March, we had the pleasure of attending the closing exercises of the Theological Seminary in Allegheny, Pa. There were fourteen students present, of whom five had completed the prescribed course of study, three were ready for licensure, two had finished the second year, and four had been in attendance only one year. The examinations, both oral and written, were highly satisfactory, show-



ing thorough and timely instruction on the part of the professors, combined with diligence on the part of the students, and a high appreciation of their advantages. Certainly this Institution has a special claim to the confidence and liberal support of the Church. Its future ministry is under the careful training of men well-read, deeply imbued with the missionary spirit, loyal to the truth as it is in Jesus, and fully alive to their responsibility.

The claims of the Foreign Missions have been kept prominently before the minds of the students, and we are not without a hope that some of them will consecrate their talents and energies to the work of foreign evangelism. Through the call that has been for nearly a year before the churches, through the touching appeals of multitudes ready to perish, and through the sensitive concern that every one should have for the honor of his Lord, as well as through the great commission, the Redeemer and King of the Church never ceases to say: "Whom shall I send, and who will go for us?"

—Much is said and written in the present day as to Missions, the secret of their success, and the best means of furthering the cause of Christ in the world. Now and then we meet with statements that we cannot endorse, and, much as we dislike criticism and controversy, we would be false to our own convictions if we were to let them pass without an expression of our own views. In the *Christian Nation* for March 22, there is a brief article in the Department of Missions which we do not accept as a correct interpretation of Scripture. The writer says that in studying the Sabbath-school lessons based upon

Zechariah, the third and fourth chapters, this thought came to him with great force: "Before Missions can have the success we desire, God's moral ordinances of both ecclesiastical and civil governments must perform the great work designed by Him who founded them." We are not disposed to question that as a general statement. But when the writer says farther on in his article: "These institutions . . . . are the two golden pipes through which the golden oil of the Spirit's influence flows down for the conversion of sinners," we say no. It is, we are aware, a very popular idea in the Covenanter Church of America that the two anointed ones in that vision are intended to represent civil magistracy and the Gospel ministry; but it is only necessary to consider for a moment the relation that these ordinances sustain to the Church and their peculiar offices, to see at once the fallacy, not to say absurdity of such an opinion. While these are important *channels* of blessing to the Church, they cannot be regarded as in any sense or in any measure the *source* of those gracious influences that the Holy Spirit communicates through its various ordinances. But the olive trees are described as the source of the oil that feeds the seven burners.

As we said in a discourse preached and published nearly eight years ago, the only view that satisfies the requirements of the vision regards them as intended to shadow forth the Lord Jesus Christ in the exercise of His kingly and priestly offices. This idea is in full and exact harmony with the teaching of the prophet, when, further on in the wondrous revelations made to him, he speaks of our Lord as "a priest upon his throne." And what said our Saviou

to the eleven before He left them? "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, *I will send Him unto you*"—the exercise of His kingly authority. In the same discourse He promises: "*I will pray the Father, and He shall give you another Comforter, that He may abide with you forever*"—the exercise of His priestly intercession.

This source of life and power in the Church is *self-acting*. Planted on either side of it, the branches of the olive trees extend over the candlestick, and distil the oil into the feeding bowl on the top thereof. There is no crushing of the berries, and there is no incision made in the trees in order to secure the oil; but, as revealed to the prophet in the vision, the branches "*empty the golden oil out of themselves.*" Out of this living fountain there is a free and unobstructed flow of oil. So the Saviour says, "I will pray the Father, and He *will give,*" and "on going away *I will send.*" Having become obedient unto death, even the death of the cross, the Lord Jesus has been exalted to the right hand of the majesty on high, and into His hands have been committed the influences of the Spirit in all their plenitude, and He bestows this gracious influence freely.

The oil is also represented as flowing, not out of one or more vessels, that would sooner or later be exhausted, but from living trees that drew from the soil its richness and gave it off through appointed channels to the seven burners. So the Saviour says to the members of His mystical body: "Because I live, ye shall live also." And the Apostle says: "In Him dwelleth the fullness of the Godhead bod-

ily; and ye are complete in Him which is the Head of all principality and power." With Him is the residue of the Spirit, and He has engaged to confer this source and substance of all blessing in overflowing plenitude. Nothing that can contribute to the progress of the truth, the spiritual good of His people, and the success of His cause, shall ever be wanting in the ordering of His Mediatorial Dominion. In no situation of peril shall He be found unable to defeat our foes, nor in any Gospel enterprise to which we put our hands, in obedience to His command, shall He prove unable to accomplish all that He has purposed to effect through human instrumentality.

The primary reference, as we suppose, of the words, "two anointed ones," is to Joshua as priest and to Zerubbabel as prince, but to these men simply as shadowing forth what is united in Christ. It was necessary to hold this idea before the minds of the Jews, as under the former economy these offices were divided between two tribes and two families. But when Christ was, in His glorified humanity, made Head over all things, He was to reign as "a priest upon his throne." In Him the two offices are combined, and operate together to save and bless His ransomed Church. As the olive trees were one on the right and the other on the left side of the candlestick, their branches extending over, so the Lord is near to and overshadows the Church, holding in one hand the scepter of universal supremacy and in other the censer of prevalent intercession.

The desire of His heart is the glory of the Father. So we are told that the "anointed ones stand by the Lord of the whole earth." In the opinion of the best

interpreters, the phrase, "Lord of the whole earth," refers to the Father, as universal proprietor, representing the God-head in the redemptive scheme, and the Son, in the combined exercise of His kingly and priestly offices, "stands by" Him. He has been invested with all power in heaven and on earth, and has on His vesture and on His thigh a name written, King of kings and Lord of lords; and in His priestly pleadings before the throne He is claiming and asserts, on the ground of His finished work, the right of God to the homage of all creation. He is true to His covenant engagements, and "stands by" His Father.

All successful Mission work then, at home and abroad, is to be traced to Christ, as Priest upon His Throne.

—A letter recently received from Ireland informs us that Mr. William Nevin, son of the late Dr. Nevin, of Londonderry, has offered himself for the Foreign field, either Syria or Australia.

—At the last bi-monthly meeting of the Board of Foreign Missions the following minute was placed on the records:

We record, with a keen sense of loss, the death of Mrs. J. M. Balph, of Latakia, who departed this life, after a brief illness, early Monday morning, the 19th of December, 1892. Her end was peace. Her last words revealed a joyous trust in the Lord and Saviour, to whom she had given her heart in youth and to whose service she had devoted her life-energies. To her husband, our esteemed medical missionary, so unexpectedly bereaved, we extend our heartfelt sympathy, commending him and his motherless children to the care and consolation of a Covenant God. In the mysterious providence which has thus shadowed the Mission homes in Syria, and carried sorrow into the hearts of many friends and relatives in this country, we would hear the voice of our divine Master,

calling for fresh consecration and unwearied activity in His service.

—On Wednesday, the 15th of March, Rev. William Graham, the devoted pastor of First Boston, passed away to his reward. One of his last public acts was to announce a collection for the Foreign Missions and commend that scheme to the liberality of his people. After an active and successful ministry of exactly 33 years, he rests from his labors. Death came to him suddenly. There were no manifestations of triumph. There were no signalings of victory. And yet it came seasonably, the messenger of the enthroned Redeemer, commissioned under the broad seal of the New Covenant, to throw open the gates of life and immortality. In the removal of this beloved brother, the congregation that, under God, he was instrumental in creating, has suffered a loss that it is not easy to over-estimate. Certainly it has left a vacancy in the ranks of the ministry that it will be difficult to fill.

—MISSIONARY LITERATURE.—Fleming H. Revell Co., New York, 112 Fifth avenue (corner Sixteenth street), and Chicago, 148 and 150 Madison street, have laid on our table the following volumes:

A Winter in North China. Rev. T. M. Morris, with introduction by Rev. R. Glover, D. D., and a Map. 12mo. Cloth, \$1.50.

Madagascar; Its Missionaries and Martyrs. William J. Townsend. Illustrated. Missionary Biography Series, Vol. 14. 12mo. Cloth, 75 cents.

The former is a volume of interesting letters, containing missionary facts that are fresh and reliable, as well as graphic sketches of life in China.

The latter is the story of Mission work in Madagascar, full of facts that illustrate the power and transforming effects of Christianity.